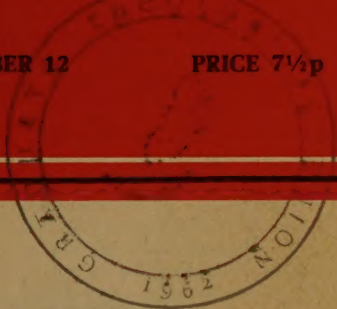


VOLUME 16

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Christian Order

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December Renewers

Please be so kind as to renew by return of post, if at all possible, on your first reminder. May I point out, please, that those who wait for a second reminder before renewing put me to an added expense of 13p in each case. This means, in fact, that their subscription runs at a loss. Please be so kind as to help me, then, with a very prompt renewal. Thank you so much.

Paul Crane, S.J.

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Christian Order

EDITED BY

Paul Crane SJ

VOLUME 16

DECEMBER, 1975

NUMBER 12

Almost There

THE EDITOR

Once again this year I am delighted to be able to tell readers that the annual subscription to *Christian Order* will remain at £1 (US \$3.00). I am delighted also to add that my ability to keep the subscription rate so low is due entirely to the wonderful way in which readers renew their subscriptions each year with such prompt generosity. Without this, the magazine would not be able to continue for, as you can well imagine, in these days of inflationary prices and rising costs, the gap between survival and collapse is a very narrow one. *Christian Order* survives without worry and without loss because of the promptness with which you renew your subscriptions and because the rate of renewal itself is such a very high one. Last year, I told you in this editorial that it was close on 99 per cent. I can tell you this year that it is still at least that and may even be fractionally higher.

Because of this very high renewal rate carried out so promptly, *Christian Order* is able not merely to survive, but to gain greatly in circulation. In other words, the very small number of non-renewals is enormously outweighed by the increasingly strong flow of new subscribers and this is due, once again, to your generosity. It cannot be due to anything else, for *Christian Order* cannot advertise; a number of reasons prevent it from doing so.

This time last year the circulation of *Christian Order*

stood at 6,000. This December, believe it or not, it stands at 8,000. Last year our net increase in circulation was 1,700. This year it is 2,000, equal to the whole of our circulation only a few years ago; a rise of $33\frac{1}{3}$ per cent. By any kind of standard, this borders on the fantastic. Under God, it is due entirely to you. May I thank you with all my heart. I used to think we would do well if we reached 5,000 readers. The way things are going, I have altered my target. Given your magnificent generosity, I am confident we can reach 10,000. Help me to get there please by December, 1976. Within the context of this target may I place before you, a threefold request?

In the first place, those of you whose subscriptions are amongst the 1,000 or so due this month of December, will have received your reminders already through the post. If you have not done so already in answer to the reminder, would you please be so very good as to renew right away? It would make all the difference in the world if all the renewals due this month were in by mid-December. It is this, above all, that keeps costs down and enables me to keep the annual subscription at £1 despite inflation. (A second reminder costs me 13p). Will you help me please? The process of renewal has been made as simple as possible.

In the second place, a subscription for a friend or a reader of the Editor's choosing is a way in which the circulation of *Christian Order* can continue to be extended in its present wonderful fashion. You will find a form for a friend enclosed with this number of the magazine. A further heave in this fashion could place circulation at the 10,000 mark in one year's time. If you do not know of a friend, please send a gift-subscription to the Editor, who will be able to place it to very good effect indeed.

In the third place, and in lower key, readers in past years have most kindly sent donations to help *Christian Order* during this time of rising costs, which is likely to remain with us for some time. These donations have been wonderfully helpful and enormously appreciated by myself. They have been placed to general purposes or used to help those who cannot afford a subscription, yet want the magazine. I would greatly appreciate any help given in this fashion.

May I thank you all and wish you every blessing this Christmas.

The writer of this letter is a Dublin housewife. It was not written for publication, but to the Editor personally. He receives hundreds. This one moved him so deeply, struck him as so utterly genuine that he wrote for permission to publish, which was promptly and graciously granted. It represents the feelings of millions in the Church. It is high time that Authority took heed of them.

An Irishwoman's Lament

Each Sunday I read Father Nash's article in the Irish Press — just to assure myself that I'm not alone in my "madness" in preferring our poor old battered Church as it used to be. Battered and full of barnacles she might have been — the hallmarks of steadfast principle — but bent, cap in hand, Never!!! It took Vatican II and the best brains of the Catholic Church to scrape off the barnacles and leave Christ's Church wide open to the fungus that settles so lightly on its victim — unnoticed. It spreads spot by spot until finally there is no clean skin left; invariably it kills. Ever see a salmon in that condition?

The things I see happening are, to me, at any rate, unbelievable to any reasoned and thinking person.

I've the greatest respect for all the great religions, be they Hindu, Jewish or whatever. There are many paths to the summit of a mountain; not the same route will suit all; so each one plods along with the little helps according to his or her beliefs and attitudes. Our Church would do well to realise that it isn't they who are throwing their aged beliefs and customs overboard to stand in line with us; ironically it is the Church of Christ that is doing it in the mistaken notion that it will bring all the others into line with it. What folly! The others remain on firm ground; we are already on shifting sands.

The difference between the modern circus of a Mass and the one left us by the Eternal Priest is all the difference between ordinary grey hair when time makes it so; and the dyed variety that is superficial. Phoney is the word — full-stop. As phoney as the (Protestant) Church we are so avidly imitating — founded by a monster of a man because he couldn't finally face the realities of the real thing; a little up-and-down, song-and-dance routine sat better on his shoulders — Amen!

Beautiful altars have been ripped from walls to be replaced by stone tables as chilling as the north winds. Seats are so placed that one is eternally conscious of seats half-facing you. If there is a statue of Our Lady there, you find you have to look over the heads of the people; or wait until after Mass and stand in front of her, since the seats are — deliberately? — turned from her, and the priest a sort of embarrassment staring out front and, inside myself, I cringe when the elevation comes round to find tin plates going the rounds. Is this what Christ died for? Rattling leaflets complete the tragedy. Sermons as such have evaporated — like Henry VIII's attitude to the Mass. No one wants to be told right from wrong any more. Of course they don't; spoiled children never do.

And, for the younger generation, we have folk masses and pop masses, with flutes and bagpipes, etc. and, of course, these masses are full; one concert hall is much the same as another, and the church is handier — and cheaper, too! One cannot put an old head on young shoulders; time does that and, naturally, these kids will go to these shindigs. But childhood passes very quickly and they outgrow these ideas, and then life and reality catches up with them; never having known the old Catholic Mass or a set of ideals and values, the crunch comes. They've nothing to fall back on — and so the slide continues at all levels.

And just to make sure that the job of quietly completing the ruin of Christ's Church is "in the can", so to speak, one by one these little churches all over Ireland — these truthful reminders of genuine religion — are being closed; to make room for the song-and-dance and parish-committee and playroom-and-coffee-mornings, multi-channel "church"! Sure, they overlooked the obvious additions to some — a few

bedrooms and car park so that the motel idea would catch on!

Meantime, Christ's children are being served stones instead of bread; make's one think does it not? There has been so much damage done in the name of being modern, etc. that, to try and turn back the tide now, would be like bailing out the rock pools with a leaking tin can. But there is a way out, if only I could get someone to listen to me; a "little" way to channel the waters of Grace into a side road and let the little stream flow along from there. In time it will be joined by other such little streams and people themselves will turn back to the genuine instead of going on with the phoney. To reopen these little churches; to leave the altars the way they were; put back our poor tainted nature's solitary boast — Our Blessed Lady — where she belongs, since, without March 25th, the Feast of the Annunciation, there would be no Christmas, no Church, no nothing. Bring back the Latin Mass, just one Mass each day. After that, put Christ back where He belongs, with exposition of the Blessed Sacrament all day long; and Benediction and the Rosary brought back. And always have flowers on the altars of these little churches and banked round the statue of the Queen of Heaven, with candles as well — and to hell with the expense! People are very child-like spiritually speaking and can be reached in more ways than one; and a priest on duty in these little sanctuaries of the hearts of Jesus and Mary. This priest would be someone quite special; no-one under fifty years of age will do! And he'd need to love Our Blessed Lady very deeply indeed to have to lean over backwards in this fashion for her sake. It would be a tireless and thankless job to be tied to these surroundings day in and day out, trying to be gentle, patient and kind to the people who would begin to start coming, in trickles at first; but it will reach flood level with the passage of time.

I'm asking for good old-fashioned priests to take on such a job. Let it be known that they will always be there to help poor suffering humanity — and not just from the teeth out! That no one, however tiresome, will be sent away. From that stage a good cleansing confession will follow in due course and little by little; one won't need a drum majorette to advertise that sort of church. Grass-roots words will spread the good news like a prairie fire.

Action of this sort will also halt the vocations-crisis syndrome; no deeply thinking young man or woman is going to latch on to the Church's set-up at the present time, with the laity so "involved" that they are practically running the parishes. If Christ had intended that, He would have left His Infant Church to His Mother to run; she wasn't exactly a dothoring old woman then! But, wise Man, He didn't: He left Our Lady to the care and protection of a gentle and much loved St. John, thereby stressing woman's place in His plans! To the crusty-tempered Peter He left His Church. He did not leave it to the Martha's or the Mary's or the cousins and the relatives. He left it to Peter.

There are many, many good people outside the Church, some of them probably a lot better than some inside it. Nevertheless, do any of you realise where this handing over of the works of Christ's ministry will ultimately lead? For instance, recently I heard somewhere that not only will Holy Communion be distributed by the laity in the future; but to the sick as well. It won't work, Father. For a person who is sick emotions play a very large part. Particularly if they are old and unsure; and to see Paddy O'Hara or Johnnie Butler (however good they are) trotting up to the sick room to administer the Blessed Sacrament would be the last thing they'd want. They'd do without it first; and that's what will happen both in church and out of it — thus disposing nicely and quietly of the balance of Christ's people who still cling to that, even if the Mass has let them down.

Oh, yes — I am aware that a lot of people like the new format. O.K. Let them continue with it, if that suits their style; though, if one reads the papers and reads between the lines, people are suffering nowadays from a very real form of spiritual loneliness. See how they react to items like the Spanish apparitions, etc. Actually, they are looking for assurance that Our Lady is still there: otherwise, they wouldn't react as they do.

I'd better leave the country after this letter! But, Father, I'm not sorry I penned it and I meant every word I said. My finger is sore, hence the bad scribbling, and I've taken the morning off from the household chores to pen it. As you've realised I'm not one of those mad, spring chickens: I was born in 1917 and am 32 years married.

Editor's note: I found this letter so striking, so utterly genuine and, in my view, so representative of the thinking of so many millions in the Church today that I wrote and asked for permission to publish it in the hope that something might be done to bring to the attention of priests, bishops and religious alike the outlook of that massive, silent majority in the Church which they persistently and wilfully disregard. I received in reply a charming letter and permission to publish was granted at once. I cannot refrain from quoting for the benefit of readers the central passage of this second letter. It runs as follows:

"Since I don't have any 'standing' within the structure of the Church — I just wash dishes at the kitchen sink (so did the Queen of Heaven for that matter) — I've no axe to grind and nothing to gain from its publication except, perhaps, an uppercut under the jaw! So, maybe, it just might make some of the "Powers that be in the Church" sit back and think — and I mean really think! A surprising number of the 'Brass Hats' of the Church, whilst capable of amazing feats of skilful, theological manipulation, seem equally incapable of thinking.

"The poor old Curé of Ars hadn't a certificate to his name. He didn't need one; he worked from the heart and not from the head: his Master did as well. And people being people I'm sure they haven't changed at all since that time, and I dare say the old Curé found them irritating and tiresome and would have much preferred to tell the half of them to go to Hell — or get lost — and then himself go to bed, or switch on the gramophone (if those things were around then) and relax in peace. Instead, he kept on slogging; with his eyes, not on the nuisances around his church and presbytery, but on the "Other Eejit", who managed to die on the Cross for the same nuisances. And that's what this is all about isn't it?"

To that I can only say, Amen. If bishops, clergy and religious throughout the Church would do the same and act accordingly, renewal would be accomplished overnight. — Editor, Christian Order.

This story of one of England's greatest Catholic bishops and scholars brings out most clearly the nature of true obedience to papal or, for that matter, any legitimate authority.

Robert Grosseteste: Pillar of the Papacy

MICHAEL DAVIES

The Redemptorist *Christian Encounter* is one of the most widely read Sunday bulletins circulating in Britain. Its issue of May 11th, 1975 contained a short account of the life of Robert Grosseteste, Bishop of Lincoln, who was born in 1175, or thereabouts, and died in 1253. The fact that 1975 may mark the eighth centenary of his birth could account for the article.

It is a matter for regret that the few brief details given in the bulletin will be all that most of its readers will ever learn of Bishop Grosseteste; most Catholics will not know this much and the majority would not even recognise his name. This is a pity as Robert Grosseteste is quite possibly the greatest Catholic the English Church has yet produced, not excluding St. John Fisher, St. Thomas More, or Cardinal Newman. He is also one of England's truly outstanding scholars, famous throughout the world for his learning and his intellect.

Grosseteste and a Papal Command

Among the details given in *Christian Encounter* is the fact that as well as being a great scholar and a great reformer, Robert Grosseteste "might have been canonised if he hadn't opposed the papacy in matters of Church practice". This,

then, is the explanation of his neglect among English Catholics — he did not simply oppose the Pope but refused to obey a papal command. "I disobey, I contradict, I rebel," was his answer to an order from the Pope which had been phrased carefully to exclude any legal loophole which might provide an excuse not to comply. As every theologian is aware, it is possible for a pope to fall into error and it is a matter of free debate among theologians as to what if any action could be taken in such a case. What is interesting in the case of Robert Grosseteste is that heresy was not involved. He was not claiming to defend Catholic doctrine, but refusing to implement a practical directive from the Pope which he considered harmful to the Church. The first and natural reaction of the Catholic reader will be to say: "Then he must have been wrong." When the facts have been presented it would be surprising to find even one who would not say without any hesitation; "He was certainly right."

A Man of Universal Genius

Robert Grosseteste was born in very humble circumstances in the village of Stow in Suffolk. He has been described as "a man of universal genius" by one of England's outstanding modern historians, Sir Maurice Powicke, formerly Regius Professor of Modern History in the University of Oxford. (1) As a student he was considered a prodigy of remarkable efficiency in the liberal arts and of wide learning and dexterity in legal and medical matters. He was one of the first chancellors of Oxford University and, according to Professor Powicke, perhaps "the greatest of her sons" — a truly staggering tribute when the list of those sons is considered. Had he not been a churchman he would still have a world reputation as a natural scientist, a man with a truly scientific mind at whose clear-headedness and insight contemporary historians of science are bound to marvel. He knew Greek and Hebrew, was an outstanding student of the Greek Fathers, and was responsible for many translations and commentaries including the first complete Latin version of Aristotle's *Ethics*. Notes in his handwriting demonstrate his familiarity with such authors as Boethius, Cicero, Horace, Seneca, Ptolemy, and the Christian poets.

(2)

A Great Biblical Scholar

Bishop Grosseteste was also a great biblical scholar, "an unwearied student of the Scriptures", in the words of a contemporary who disagreed with him profoundly on some issues.⁽³⁾ He had a most exalted view of the Bible and considered it to be the basis, the primary source for the spiritual formation of the clergy and their preaching and teaching. "All pastors after reciting the offices in church", he ordered, "are to give themselves diligently to prayer and reading of Holy Scripture, that by understanding of the Scriptures they may give satisfaction to any who demand a reason concerning hope and faith. They should be so versed in the teaching of Scripture that by reading of it their prayer may be nourished, as it were, by daily food".⁽⁴⁾

A Bishop at Sixty

He became Bishop of Lincoln in 1235 at the age of sixty. As bishop he was distinguished by the "conviction that the cure of souls directed by a responsible and singleminded episcopate must be the aim of ecclesiastical policy" ⁽⁵⁾ This has always been the aim of the great Catholic reformers such as Pope Gregory the Great, but even this saint could not have been more determined or more consistent than Robert Grosseteste in making the salvation of souls the guiding principle of all his policies and actions. He regarded this duty as a truly fearful responsibility which he hardly dared accept: "I, as soon as I became bishop, considered myself to be the overseer and pastor of souls, and lest the blood of the sheep be required at my hand at the strict Judgement, to visit the sheep committed to my charge". ⁽⁶⁾ He not only set himself the highest possible standards of pastoral solicitude but demanded the same standards not only from all those subordinate to him but from his superiors in the Church, including the Pope himself. Needless to say, such an attitude was not calculated to win popularity. His principal aim was to achieve "the reformation of society by a reformed clergy".⁽⁷⁾ He was famous throughout England for the severity of his visitations. Strict continency was required from the clergy; they must reside in their benefacts; they must reach a required standard in learning; they must

not take fees for enjoining penances or any other sacred ministrations; directions are given regarding reverence in celebrating Mass and carrying the Blessed Sacrament to the sick; care must be taken that the Canon of the Mass is correctly transcribed; since the observance of the ten commandments is vital to the salvation of souls, they must be expounded to the people frequently; the divine office is to be recited in its entirety with devout attention to the meaning of the words so that there is a living offering and not a dead one; parish priests must be ready to visit the sick by day or night lest anyone should die without the Sacraments; special attention must be given to the religious education of children; and, as was mentioned above, great stress was laid upon the importance of Holy Scripture. His objective was to "raise the standard of the clergy alike in their preaching and teaching as well as in their moral conduct".⁽⁸⁾ Bishop Grosseteste's concept of the pastoral ideal was set out in his famous "sermon" which he delivered in person at the Council of Lyon in 1250 at the age of seventy-five:

"The pastoral charge does not consist merely in administering the sacraments, saying the canonical hours, celebrating Masses, but in the truthful teaching of the living truth, in the awe-inspiring condemnation of vice and severe punishment of it when necessary. It consists also in feeding the hungry, giving drink to the thirsty, covering the naked, receiving guests, visiting the sick and those in prison, especially those who belong to the parish, who have a claim upon the endowments of their church. By the doing of these things is the people to be taught the holy duties of the active life."⁽⁹⁾

Veneration for Papal Power

Another notable characteristic of Bishop Grosseteste was "his mystical veneration for the plenitude of papal power".⁽¹⁰⁾ This veneration for the Pope's plenitude of power, *plenitudo potestatis*, is of paramount importance in considering his subsequent refusal to obey Pope Innocent IV. Attempts have been made to portray him as some sort of proto-Anglican, which may account for the fact that he is held in greater esteem in the Church of England than among English Catholics. The truth is that: "The most striking

feature about Grosseteste's theory of the constitution and function of the ecclesiastical hierarchy is his exaltation of the papacy. He was probably the most fervent and thoroughgoing papalist among medieval English writers". (11) In 1239, in a discourse on the ecclesiastical hierarchy addressed to the Dean and Chapter of Lincoln, he wrote: "For this reason after the pattern of the ordinance made in the Old Testament, the lord Pope has the fullness of power over the nations and over kingdoms, to root up and to pull down, and to waste and destroy, and to build and to plant . . . Samuel was like the sun of the people, among the people of Israel, just as the lord Pope is in the universal Church and every bishop in his diocese".(12)

For Robert Grosseteste: "The Vicar of Christ was the lynch pin upon which the whole fabric of the Church depended; but he was the Vicar of Christ and woe betide if he fell short of his awful responsibilities. Orthodox minds were more outspoken than they were in post-Tridentian days in their criticism of papal behaviour".(13) In a letter to a papal legate written in about 1237 he warns:

"But God forbid, God forbid that this most Holy See and those who preside in it, who are commonly to be obeyed in all their commands, by commanding anything contrary to Christ's precepts and will, should be the cause of a falling away. God forbid that to any who are truly united to Christ, not willing to go in any way against His will, this See and those who preside in it should be a cause of falling away or apparent schism, by commanding such men to do what is opposed to Christ's will".(14)

Obedience and Abuse of Papal Power

Bishop Grosseteste regarded with horror even the idea of disobeying the legitimate use of any lawful authority in the Church or State. He considered us bound by God's Commandments to honour and obey our spiritual parents even more than our earthly parents. He was fond of quoting the text that the sin of disobedience is the sin of witchcraft (1 Samuel, 15:23).(15) Obedience is the only response to legitimate authority exercising itself within its competence. But authority only exists within its limits, set by commission or delegation, and always by the law of God. There is no

authority outside those limits — *ultra vires* — and the answer to an invocation of authority beyond them can be a refusal which is not disobedience but an insistence that the person giving the command is abusing his power. To give an obvious example, Catholics are bound to obey the civil authority but when, under Elizabeth I, the government made assisting at Mass illegal, those Catholics who continued doing so were not disobedient. The government had exceeded its authority and was guilty of an abuse of power; a refusal to submit to an abuse of power is not disobedience. Medieval political theory included the right of resistance to tyranny which was "imported into the domain of ecclesiastical polity".⁽¹⁶⁾ It is the common teaching of some of the greatest Catholic theologians that, in the words of Suarez, it is licit to resist the Pope "if he tries to do something manifestly opposed to justice and the common good".

Robert Crosseteste certainly believed that the Pope possessed the plenitude of power which he had the right to exercise freely; but he accepted the medieval view that this was not a power given to the Pope to use as he liked, but was an office entrusted to him and "instituted for the service of the whole Body".⁽¹⁷⁾ The Pope's power had been given to him for the cure of souls, to build up the Body of Christ and not to destroy it. He was the Vicar of Christ, not Christ Himself, and must exercise his power in accordance with the will of Christ and never in manifest opposition to it. God forbid, as he had said, that the Holy See should be the cause of an apparent schism by commanding faithful Catholics to do what was contrary to Christ's will.

Papal Provision of Benefices

The issue which provoked Bishop Grosseteste's refusal to comply with what he considered to be an abuse of papal power was that of the papal provision of benefices. He was a man who would allow no compromise on a matter of principle and this was a question which could not have been more directly concerned with the cure of souls. Where he was concerned, there were two considerations which must come before all else when appointing a priest who was to be a true pastor to his people — the pastor must be spiritually

worthy of his awe-inspiring office and must live among his flock. This will seem so obvious to a contemporary Catholic that it hardly needs stating, but at that time there were many who did not consider that the cure of souls was the only or even the prime function of a benefice. A system existed in which certain benefices came under the "patronage" of important figures in Church and State who were entitled to appoint their nominees when a vacancy occurred, subject to certain conditions. These patrons often used the livings they controlled to provide a source of income for men who would never even visit their flocks, let alone offer them any form of pastoral care. "It would be wrong to regard this system simply as an abuse; it must have seemed to contemporaries the only way of supporting the necessary bureaucracy in Church and State". (18) It must be remembered that almost all the offices in what would now be considered as the state bureaucracy (a term which is not intended to be pejorative) were filled by clerics who had to get an income from somewhere. It is obvious that both in Church and State the Pope and King alike would find it more convenient if the incomes of these bureaucrats could be paid from a source other than their own pockets. But to Robert Grosseteste this was a perversion in the precise meaning of the term, "it reduced the pastoral care to a thing of secondary importance, whereas in his view only the best brains and energy available were good enough for the work of saving souls". (19)

He had "no hesitation in rejecting presentations to benefices, if those who were presented lacked the qualifications which he considered necessary for the cure of souls, whoever were the patrons, whether laymen, friends of his own, monastic bodies, or even in the last resort, as time went on, the Pope himself". (20)

How it was Done

A papal provision took the form of a request from the Pope to an ecclesiastic to appoint a papal nominee to a canonry, a prebend, or a benefice. The process began as a trickle, became a stream, and the stream a flood. Executors were appointed to ensure that papal mandates were obeyed and this led to a great deal of subsidiary corruption; for

example, they would use their authority to obtain benefices for their own friends or in return for a bribe. The papal nominees rarely resided in their benefices, could not speak the language of the country if they did, and spent most of their revenues in Italy. It was Robert Grosseteste's elevated concept of both the pastoral and papal office which led him to oppose such practices. He accepted that, in virtue of his plenitude of power, the Pope had the right to make nominations to benefices and where this right was properly exercised he was prepared to accept it. (21) But both papal power and the provision to a benefice had one end — the salvation of souls. The Pope had been given the power to nominate men to pastoral offices only to build up the Body of Christ through the effective cure of souls; and how could the cure of souls be advanced by alien pastors, who never even saw their flocks and were interested only in the gold they could obtain from them? "Where Grosseteste showed his originality and clear-sightedness was in seeing this system of exploitation as one of the root causes of spiritual inefficiency". (22) He was a man of genius and vision who thought not simply of the contemporary situation but of the future, and of the corrupting effect such a system must have upon the life of the Church, an insight which time proved to be only too accurate.

Grosseteste Resists

He resisted these papal provisions by every legitimate means at his disposal, particularly by the skilful use of Canon Law to at least defer the need to comply. In 1250, at the age of eighty, he made a journey to the papal court at Lyon and confronted the Pope in person. "He stood up alone, attended by nobody but his official Robert Marsh . . . Pope Innocent IV sat there with his cardinals and the members of his household to hear the most thorough and vehement attack that any great Pope can ever have heard at the height of his power". (23) The gist of his accusation was that the Church was suffering because of the decline in pastoral care. "The pastoral office is straitened. And the source of the evil is to be found in the papal Curia, not merely in its indifference but in its dispensations and provisions of the pastoral care. It provides bad shepherds for the flock. What

is the pastoral office? Its duties are numerous, and in particular include the duty of visitation"(24) How an absentee pastor could visit his flock was something beyond even the Pope's power to explain! It is worth noting that, as in all things, Bishop Grosseteste taught by example as well as by precept and, in an unprecedented act, had resigned all his own prebends, but for the one in his own Cathedral Church of Lincoln, a step which evoked ridicule rather than respect from his more worldly contemporaries. "If I am more despicable in the eyes of the world," he wrote, "I am more acceptable to the citizens of heaven".(25)

Unfortunately his heroic visit to Lyon was of no avail, and it was heroic not simply for the manner in which he pointed out the failings of the Pope and his court to their faces, but for the very fact that a man of his age even undertook such an arduous journey under thirteenth-century conditions. The priorities of the Pope differed from those of the Bishop. Innocent IV had become dependent upon the system of papal provisions to maintain his Curia and to bribe allies to fight in his interminable wars with the Emperor Frederick II. His political ambitions took precedence over the cure of souls.

The Test Case

In 1253, the Pope nominated his own nephew, Frederick of Lavagna, to a vacant canonry in Lincoln Cathedral. The mandate ordering Bishop Grosseteste to appoint him was something of a legal masterpiece in which the careful use of *non obstante* clauses ruled out every legal ground for refusal or delay. This, then, was the Bishop's dilemma. He was faced with a perfectly legal command from the Sovereign Pontiff, which apparently must be obeyed, and yet the demand, though legal, was obviously immoral, a clear abuse of power. The Pope was using his office as Vicar of Christ in a sense quite contrary to the purpose for which it had been entrusted to him. The Bishop saw clearly that there is an important distinction between what a pope has a legal right to do and what he has a moral right to do. His response was a direct refusal to obey an order which constituted an abuse of authority. The Pope was acting *ultra vires*, beyond the limits of his authority, and hence his subjects were not bound to obey him.

It is of great importance to note that Robert Grosseteste made this stand not because he failed to appreciate or to respect the papal office but as a result of his exalted appreciation of and respect for papal authority. "In his attitude to the papacy Grosseteste was at once loyal and critical. It was just because he believed so passionately in the papal power that he hated to see it misused If there had been more loyal and disinterested critics like Grosseteste, it would have been better for all concerned". (26) Lesser men could and did acquiesce in what was wrong, using a facile concept of obedience as their justification. True loyalty does not consist in sycophancy, in telling a superior what he probably wants to hear, in using obedience as an excuse for a quiet life. Had there been more "loyal and disinterested critics" like Bishop Grosseteste, prepared to stand up to the Pope and tell him where his own policies or those of his advisers were wrong, then the Reformation might never have taken place. But men of courage and principle will always be the exception, even in the episcopate, as was made clear in England when the Reformation did come and only St. John Fisher made a stand for the Holy See.

"As an Obedient Son, I Disobey"

In his reply to the papal command Bishop Grosseteste accused Pope Innocent IV of disobedience to Christ and the destruction of the cure of souls. "No faithful subject of the Holy See," he wrote, "no man who is not cut away by schism from the Body of Christ and the same Holy See, can submit to mandates, precepts, or any other demonstrations of this kind, no, not even if the authors were the most high body of angels. He must needs repudiate them and rebel against them with all his strength. Because of the obedience by which I am bound, and of my love of my union with the Holy See in the Body of Christ, as an obedient son I disobey, I contradict, I rebel. You cannot take action against me, for my every word and act is not rebellion but the filial honour due by God's command to father and mother. As I have said, the Apostolic See in its holiness cannot destroy, it can only build. This is what the plenitude of power means; it can do all things to edification. But these so-called provisions do not

build up, they destroy. They cannot be the work of the blessed Apostolic See, for 'flesh and blood', which do not possess the Kingdom of God 'hath revealed them', not 'our Father which is in heaven' ".(27)

Two Lines of Argument

Commenting on this letter in his study, *Grosseteste's Relations With The Papacy and The Crown*, W. A. Pantin writes: "There seem to be two lines of argument here. The first is that since the *plenitudo potestatis* exists for the purpose of edification and not destruction, any act which tends to the destruction or the ruin of souls cannot be a genuine exercise of the *plenitudo potestatis* . . . The second line of argument is that if the Pope, or anyone else, should command anything contrary to Divine law, then it will be wrong to obey, and in the last resort, while protesting one's loyalty, one must refuse to obey. The fundamental problem was that while the Church's teaching is supernaturally guaranteed against error, the Church's ministers, from the Pope downwards, are not impeccable, and are capable of making wrong judgements or giving wrong commands".(28)

No Action Taken by the Pope

"You cannot take action against me," Bishop Grosseteste had warned the Pope — and events proved him to be correct. Innocent IV was beside himself with fury when he first received the Bishop's letter. His first impulse was to order his "vassal the king" to imprison the old prelate — but his cardinals persuaded him to take no action.

"You must do nothing. It is true. We cannot condemn him. He is a Catholic and a holy man, a better man than we are. He has not got his equal among the prelates. All the French and English clergy know this and our contradiction would be of no avail. The truth of this letter which is probably known to many, might move many against us. He is esteemed as a great philosopher, learned in Greek and Latin literature, zealous for justice, a reader in the schools of theology, a preacher to the people, an active enemy of abuses".(29) This account was written by a man who had

no love for the bishop — Mathew Paris, executor of the mandate which he had refused to implement. But Mathew recognised the greatness and sincerity of Robert Grosseteste and was stirred by it.

Death of a Great Bishop

Innocent IV decided that the most prudent course would be to take no action and in that same year the aged Bishop of Lincoln died. Robert Grosseteste was a great scholar, a great Englishman, an universal genius, perhaps the greatest son of Oxford, and above all one of the greatest of all Catholic bishops, a true *bonus pastor* who would willingly have laid down his life for his flock. "He knew everybody and feared nobody. At King Henry's request he instructed him on the nature of an anointed king, and in so doing courteously reminded him of his responsibility for the maintenance of his subjects in peace and justice and of his duty to refrain from any interference with the cure of souls. He would allow no compromise on matters of principle. The common law of the Church should be applied in the light of equity, the dictate of conscience, and the teaching of the natural law, as revealed in the Scriptures, implicit in the working of a Divine Providence, and conformable to the teaching and guidance of Christ in the Church militant on earth". (30)

Grosseteste and St. John Fisher

There were many reports of miracles at his tomb in Lincoln which soon became a centre of veneration and pilgrimage. Repeated attempts were made to secure his canonisation; but these were met with little sympathy by the Holy See.(31) His only rival as the greatest of all the English bishops is St. John Fisher whose loyalty and love for the Holy See certainly did not exceed that of Bishop Grosseteste. It is quite certain that had this thirteenth-century bishop occupied his see under Henry VIII he would have joined St. John Fisher on the scaffold and died for the Pope. It seems equally certain that had the Bishop of Rochester lived during the pontificate of Innocent IV he would have joined Robert

Grosseteste in opposing a flagrant abuse of papal power. Who knows, the saintly Bishop of Lincoln may yet be canonised.

FOOTNOTES:

Most of the material in the article is based on the following works which are referred to in the notes as indicated:

D. A. Callus, ed., *Robert Grosseteste* (Oxford, 1955) — RG.

F. M. Powicke, *King Henry III and the Lord Edward* (Oxford, 1950) — KHLE.

M. Powicke, *Robert Grosseteste, Bishop of Lincoln*, Bulletin of the John Rylands Library, Manchester, Vol. 35, No. 2, March 1953 — RGBL.

1. RGBL, p.482.
2. D. A. Callus, *Robert Grosseteste as Scholar*, RG, pp. 1-69.
A. C. Crombie, *Grosseteste's Position in the History of Science*, RG, pp. 98-120.
B. Smalley, *The Biblical Scholar*, RG, pp. 70-97.
3. Mathew Paris, executor of the papal mandate which Robert Grosseteste refused to implement, RG, p. 170.
4. RG, pp. 168/9.
5. KHLE, p. 287.
6. RG, p. 150.
7. RG, p. 85.
8. RG, p. 146 ff.
9. RG, p. 170.
10. KHLE, p. 287.
11. RG, p. 183.
12. RG, p. 185.
13. RGBL, p. 503.
14. RG, p. 189.
15. RG, p. 188.
16. O. Gierke, *Political Theory of the Middle Age* (Cambridge, 1968), p. 36.
17. Ibid.
18. RG, p. 181.
19. RG, p. 182.
20. RG, p. 158.
21. RG, pp. 158/9.
22. RG, p. 182.
23. RGBL, p. 504.
24. KHLE, p. 284.
25. RG, xix.
26. RG, p. 197.
27. KHLE, p. 286.
28. RG, pp. 190/191.
29. KHLE, p. 287.
30. RG, p. xxi.
31. E. W. Kemp, *The Attempted Canonization of Robert Grosseteste*, RG, pp. 241-6.

Those who read carefully through Father Garvey's two penetrating articles on Process Theology in October and November, will be helped to see them in perspective by Archbishop Dwyer's short and witty article on the same subject. With acknowledgements to "Twin Circle".

Process Theology Takes Hold

ARCHBISHOP ROBERT J. DWYER

ON May 3, 1512, the ageing Pope Julius II, nearing the close of a life and a pontificate far from edifying, presided over the opening of the 5th Ecumenical Council of the Lateran. The inaugural discourse was preached by Giles of Viterbo, General of the Augustinians (of which order the young Martin Luther was then a subject), a brilliant theologian and humanist. In it he pulled no punches; he described the state of the Church with brutal honesty, denouncing "the loose morality, the lack of discipline, the impurity, the impiety, and the worldly ambition" of the clergy and religious, high and low.

Perhaps had the Council taken reform more firmly in hand, the Church might have been spared the tragedy of a divided Christendom. Unhappily, while the Council condemned the theory which held a General Council of the Church superior to papal authority itself, and faced up to certain disciplinary problems, it failed to go far enough or to penetrate deep enough into the malaise to fend off the approaching storm.

The keynote of Giles of Viterbo's discourse, however, was the trenchant statement that "Men must be changed by religion, not religion by men." It is entirely safe to say that no Catholic theologian (or Protestant either, for that matter) for

nearly 400 years thereafter would have dreamed of challenging that statement. Religion, as the vehicle of God's will to save all men who accept his grace, is the thing given, the truths of faith guaranteed by divine revelation and taught by infallible and indefectible authority. Man is to conform his belief and behaviour, his mind and his will, to the teachings of the Church.

Voices

But toward the end of the 19th century certain voices in the Catholic body (earlier in the Reformed Churches) began to be heard, faintly at first, then with emboldened emphasis, calling this basic principle into question. Was religion, they asked, really so eternally fixed and firm as never to suffer any change? If the theory of evolution, which by 1900 had pretty well established itself in scientific circles as settled beyond debate, was universally true, and if, moreover, modern philosophy had rejected the concept of absolutes and first principles, might not religion itself — even as embodied in the Catholic Church — be subject to the same process of change?

The answer of the Church, in the Modernist crisis of 1907, was an unqualified and forthright rejection of religious evolutionism and process theology. Bluntly Pope St. Pius X made it clear that dogma, as embodying divine revelation, while it might undergo development through our deepening understanding of its actual content, could never change or be modified in any essential of its meaning or substance.

Forcefully he reaffirmed the objectivity of truth and its absolute and final reality. Not for him nor for any Catholic in union with the Holy See could there be any question that the faith handed down by the Apostles and the faith professed by the Church at any moment of her history is the same faith, unchanged, unchangeable, a living continuity of doctrine.

No Secret

But it is no secret that Modernism was not scotched in 1907; it simply went underground. Pere Teilhard de Chardin, the Jesuit anthropologist, whose parenthood of Neo-Modernism in the Church has been widely touted, was only

one of a number of philosophers and theologians who chose to conform outwardly to the papal decrees condemning religion as process, even making public their adherence to them by signing the specific oath against Modernism required of all candidates for the priesthood as well as those entrusted with teaching the sacred sciences in Catholic seminaries and universities.

Teilhard, nevertheless, more by reason of the magnetism of his personality and the mystical poetism of his vision than because of his scientific or theological acumen, became, in the late '40s and '50s, after his death, the new prophet of a revived Modernism. Alerted to this, the Holy Office, in June, 1962, issued a monitum forbidding the teaching of "Teilhardism" in seminaries and reference to his published works as authentic interpretations of the Faith. The monitum still stands, more honoured now in the breach than the observance.

Momentum

For with gathering momentum over the past decade Neo-Modernism has infiltrated the teaching of Catholic theology to a disquieting extent. In many seminaries and colleges, the country over, process theology is taught with complete confidence as the new orthodoxy. In certain fairly prestigious theological reviews, edited in large measure for those professing the sacred sciences, articles frankly asserting it are published as routine. Witness the paper, "Reform, Historical Consciousness, and Vatican II's *Aggiornamento*," written by Father John W. O'Malley, S.J., of the University of Detroit, in *Theological Studies*, December 1971 (synopsized in the *Catholic Mind*, June, 1973), which calmly asserts that continuity is no longer a characteristic note of Catholic theology; that discontinuity with the historic past was introduced by Vatican II. "What this means," he writes, "is that we are free from the past. We are free to appropriate what we find helpful and to reject what we find harmful. . . . The question is different. We are different."

And in rebuttal to old Giles of Viterbo he declares that what Vatican II's *Aggiornamento* called for "was precisely the opposite. It determined that religion should be changed by men, in order to meet the needs of men." *Aggiornamento*,

in brief, according to his analysis, means *reform* by *transformation* or even by *revolution*. We have an odd feeling that good Pope John XXIII might drop an eyebrow at this.

Process

Or take the recent presentation made by the Reverend Charles R. Meyer, Our Lady of the Lake Seminary, Mundelein, Ill., of a critique of the proposed National Catechetical Directory, at a meeting of Region VIII of the Bishops' Conference. As reported by Mr. Frank Morris, the theology professor announced, "with a tone mixed of awe and satisfaction," that "All is process," (Heraclitus said it better: "All is flux"), and went on to deny flatly that there are or could be absolutes in the perception of modern man.

This ties in only too snugly with Father Piet Mulders' summary of Teilhard's "Confession of Faith": "I believe that the Universe is an Evolution. I believe that evolution proceeds toward Spirit. I believe that Spirit is consummated in the Personal. I believe that the supremely Personal is the Christ-Universal." How such a melange of mystification and plain nonsense can be reconciled with Pope Paul VI's *Credo of the People of God* might require, in Winston Churchill's crystal phrase, "some risk of terminological inexactitude."

Is Process Theology and Reform by Transformation even gaining converts among the bishops? Certain indications that this may be so have come to our attention. We pray that the cup of this ultimate calamity, the betrayal of the citadel of the faith by its appointed guardians, may pass from us!

Holy Night: as It Used to Be

I remember going to Midnight Mass last Christmas
In a remote hamlet up in the Swiss mountains.
There still had not been time
For the progressive message to seep through,
And it was all there —
The bells, the Crib, the candles, the expectant congregation,
And the Missa de Angelis

We sang it all together,
It was (almost) like that "Nearer, my God, to Thee"
Upon the doomed Titanic.
Never mind, we sang it,
And walked home through the falling snow,
Holding our little daughter by the hand
From her first Midnight Mass.

Maybe that does not say anything to you.
It would, could you have seen her shining eyes,
Fascinated by the beauty,
Transformed by being identified
With the most wondrous tale in all the universe
In such surroundings.

*From *Goodbye Beloved World* by Scott McCallum. Obtainable at £1.00 (\$2.50) post free from Approaches, 1 Waverley Place, Saltcoats, Ayrshire KA21 5AX, Scotland.

Britain's present troubles are due, at base, to the breaking of the vital equation that relates a man's income directly to the amount of his work, which is itself governed by a system of prices that tells him truly the real cost to himself of laying hold of the goods and services he wants.

Government stupidity has combined since World War II with trade-union and big-business lust for power and laziness to break this vital equation. Unless it is restored the present crisis will bring us down.

CURRENT COMMENT

Personal Effort and Public Prosperity

THE EDITOR

"HOW do you connect the national economic problem with the felt need of a group of workers?", asked Mr. Len Murray in an interview with the *Observer* (4/5/75) last spring. He added, "You tell me, I don't know".

Illusions of Prosperity in a Fools' Paradise

I think I do know. The only way to make the connection Mr. Murray asks for is to put the national economic problem where it belongs — in the pocket not only of the worker, but of every citizen in the country, whatever his class or profession. Each one of them must be brought to see the present crisis as affecting *directly* the attainment of his hopes and ambitions because reflected *directly* in the prices of the goods and services their realisation embodies; therefore, in their cost to himself and, thus, inevitably, in the

amount of personal effort he must put forward himself if he wants to secure the realization of his hopes. What this means, in practice, is that government must withdraw from this country's economic life the kind of supporting action that keeps prices below their true cost to the individual citizen or provides them free — that, is, at no cost, — to himself. Examples of the first category are across-the-board subsidies on a whole range of goods and services like cheese and bread and railway rides and coal; examples of the latter are education, maternity, health and housing services of one sort and another.

The general effect of this kind of action is to place the individual citizen in a fool's paradise; leaving him with an illusion of prosperity (because he gets so much at less than its real cost) in no way justified by the present bankrupt condition of his country; but which his government's policy of subsidies and public expenditure on free services persistently hides from him. Under such circumstances, he is in no way inclined to put forward in his own regard the effort which each must make if the country as a whole is to be worked out of its crisis. Why should he put it forward? So long as government hides the crisis from him, because preventing it from affecting adversely the realization of his personal hopes, there is no reason for him to believe that it exists. Under such circumstances, general exhortations to work harder are a waste of time. No-one takes them seriously. No-one ever will. Politicians who think the opposite, display nothing so much as their own crass ignorance of the basic tenets of elementary psychology. It is time they realised that the reaction of most sensible citizens to their exhortations over the air is to switch off the box, and be done with them. The politicians, are suffering at present, I am afraid, from a grossly exaggerated sense of their own importance. At the moment, they are not important. Their antics are impeding recovery, not aiding it. I doubt whether they will ever realise this.

The Vital Equation

It would be wrong, of course, to think that the withdrawal of government subsidies, which could be done more or less right away in this country, and free services, which,

for social reasons, must be phased out more gradually, will have lasting adverse effects. There will be an initial almost traumatic shock in some cases, but it will pass. My reason for saying this is that, as public expenditure is cut in the way suggested, the taxation which supports part of it (the rest is done on the printing presses) should also be cut, particularly in the case of lower-income groups, and this will leave people with more of what they earn in their pockets. The crisis, as we have just seen, will be in their pockets too through higher prices; but, under the new circumstances, there will be more money in their pockets to help meet the higher prices and, therefore, the higher cost of realising personal hopes. Thus, the need to work harder will be supported by the knowledge that personal effort now brings a greater reward than it did before. At this point, I believe, men will begin to see as real and personal to themselves the vital equation between work and reward and the realization of personal hopes. When they see that these latter can come true only through work, they will work to make them come true: not otherwise. Does any one blame them? I don't.

The Need for Competition

The work, of course, must be well done; which means that those who produce goods and services must give those on the receiving end of their efforts good-quality products at reasonable prices; in other words, they must earn their money in the service of the community and not at its expense. Once again, we have to be very realistic here. Men will not turn out good-quality goods at reasonable prices in response to the exhortations of politicians and/or managers of monopolistic combines, whether they be in the charge of private individuals or state employees. Men will turn out good-quality goods at reasonable prices only if the price of not doing so is the loss of their earnings from work because no-one buys their products; if there are others, in other words, making well the same kinds of goods from whom the consumer can buy. The presence of these others, making the same kinds of goods, is the best guarantee you can have that *all* who make them will not merely work, but work well in the sense described. Competition, in other words, is essential if all who work are to work not merely hard but well, each

earning his living in the service of the community and not at its expense: giving his customers value for money because the price of not doing so is loss of earnings and the non-realization of personal hopes.

Is this cruel? Not to the public, who are given a good-quality product at a reasonable price; not to the producers because they are ultimately the public. Competition, controlled and set within right bounds by intelligent public action, is cruel to no man. On the contrary, it benefits all. Cruelty comes from the stiflers of competition — as a means to the setting up of power-groups of employers or workers or both. These aim, by so doing, to earn their living not in the service of the community, but at its expense; not through the production, that is, of superior, low-priced products, but, rather, through that of inferior, high-priced products. This is what they are after. Particularly since the last war in this country, they have been extremely successful in achieving this aim. They have us all at their mercy. Those who run and work in monopoly combines — trade-unionists, businessmen and public employees — are without incentive to work hard and well. All they want at bottom, all they are accustomed to, is to get as much as they can for themselves out of the long-suffering public for the least possible effort. Something for nothing is the motto that guides their unlovely lives.

No-one is Owed a Living

The reaction of government, absurdly but predictably, to this situation has been to bolster it up; through nationalization (which is simply the substitution of state for private monopoly), subsidies and the mixture known as "Bennery", to entrench still further in their positions of power those who use those positions as a base for battenning on the community; who are convinced that they have a right not merely to live, but to live well, irrespective of the quality of what they choose to produce; that for some reason or other best known to themselves the country owes them a living; so much so that, when trouble comes, as come it must by reason of the relative worthlessness of their products, the only reaction of government must be to protect their built-in inefficiency. And, in the case of nationalised industries, of course, this is given, as a rule, without question: there can

be no other course because government prestige is at stake. It is this side of the business that makes nationalization today so much more than an intolerable farce. As soon as a large-scale industry is nationalized it is secure; ready, therefore, to slide into inefficiency and low-quality production in the knowledge that, for prestige reasons, government will never let it go bust. It need not bother, therefore, about satisfying the public. Its efforts can be concentrated, instead, on cutting out for itself a nice, secure niche on the somewhat curious assumption that it has a right to exist irrespective of services rendered; that, somehow or other, the rest of us owe it a living; that it exists to be preserved irrespective of what it produces and for the sake only of itself.

Mrs. Castle and Private Medicine

Look at Mrs. Castle and her state-provided medicine. What is her reaction to the growth of private medical facilities in response to the steadily declining standards of those provided by the State? Quite simply, as it appears, to constrict the former to the point where they will prove no threat to a blundering and increasingly second-rate state medical monopoly. In what way is Mrs. Castle serving the public through this kind of unlovely caper? In no way at all, as any first-year student of economics will tell you. The public health service is not there to be preserved for its own sake like a totem pole on a Red Indian reservation. It is there to promote the people's health efficiently and well. If it is no longer capable of doing this and private enterprise is providing a better alternative, then the thing to do is not to constrict private enterprise in this field to the point of ineffectiveness, but to let it challenge the whole decrepit field of public health. Once challenged, the public health service of this country will either smarten itself into efficiency and proper care of the sick or private care will take over. Under either circumstance, the public gains and the public good is thereby upheld as it is not upheld by Mrs. Castle's present policies. All that lady's energies are devoted now, as it appears to me, to the preservation of an increasingly unpopular and wasting asset. The attitude is archaic to say the least. Why can't people in this country

have what they want, as distinct from what Mrs. Castle thinks they should have? Who, quite frankly, is she to tell me or any other member of the public what we need? It is the same with Mr. Peter Shore, the President of the Board of Trade.

Mr. Shore and "Buy British"

He told us last summer, in somewhat stentorian tones, that, before making a purchase, we should think very carefully of the origin of the goods in question and give preference always to those made in this country. In the course of a visit to the Design Centre as reported in the *Times* (15/8/75), he said:

"Two weeks ago I asked people to consider very carefully the origin of goods, and, in particular, whether a British product was available before making their purchases. I repeat and stress that advice today.

"Jobs are at stake and so is the continued economic independence of this country. As a nation we are buying too much from abroad and too little from home."

The crudity of the economic thinking here is as appalling as it is apparent. It reads like a chunk out of List or, even, an admonition from Dr. Schacht to the people of Hitler's Germany in the thirties. I think it was Adam Smith who observed that we could grow bananas in Scotland under glass: the reason we did not do so was that it paid us to make other things at home and trade them for bananas which could be produced more cheaply abroad. What Mr. Shore would appear to need more than anything else at the moment is intensive instruction in the elements of what economists call the law of comparative costs. If he seeks out a first-year student at the London School of Economics, he would probably get a brief lesson free of charge, which would serve immediate needs. It is, when you come to think of it, a shattering thing that, at this time particularly, we should have as President of the Board of Trade, one who appears to be almost entirely ignorant of the most elementary principles governing trade between nations and, in consequence, their prosperity, particularly in the case of an island and trading

people like ourselves. Really, one can hardly blame that shop steward at Norton Villiers whose reaction on TV to the collapse, through inefficiency, of a once-famous motorcycle firm whose product nobody now wants, was to suggest that all imports of foreign motorcycles should be banned, so that "the lads" should have their jobs preserved for them. What unutterable tosh; what a stone-age sentiment! What he has to realise and what Norton Villiers management has to realise is that no-one in this country owes them a living; no-one at all. This incompetent industry with its incompetent management and blinkered workforce has had £24 million of government money (which is taxpayers' money) squandered on it during the last two years. It went bankrupt at the end of it. Why, then, in the name of Heaven, should it have any more of the taxpayers' money squandered on it by economically illiterate politicians. What it needs is to be left stark naked on its own without a stitch of government protective clothing. If it can make it, under such circumstances, well and good; if not, let it collapse and let its workforce — management and men — go elsewhere. The public will not lose. In either event, it will get a good product from home (if Norton Villiers makes the grade, stimulated by competition from outside) or from abroad, if it does not.

Stop Bleating and Stand Up

Above all, at this stage, let British industry and British unions stop bleating. Once government protection and aid are withdrawn, as they must be withdrawn if the crisis is to be put into our pockets, let them face competition without complaint and in the realization that, if they turn out good-quality products at prices people are willing to pay, they need have nothing to worry about; but that no one — repeat, no-one — is going to respond to any campaign to "Buy British", if all they get in return are cheap and shoddy goods that are, in fact, a national disgrace. No British firm need worry — if it is turning out a good product, that product will sell; it will be its own best advertisement. If it is not doing so, then it does not deserve to sell. Let British Leyland — management and unions — get a load of that. If that firm is turning out first-class cars that people want, it will survive. If it is not, it does not deserve to do so; and the only way to

make it turn out the kind of cars that people want is emphatically not — pace Lord Ryder — to prop it up with public money, but to submit it, through competition, to the ultimate sanction of bankruptcy, if it fails to do so. This is what British Leyland needs, this and nothing else — hard competition as a spur to force efficiency on it, not government padding at the expense of the taxpayer: the only effect of that will be to preserve it, at the recurring expense of us all, like the funny old museum piece it is rapidly coming to be. If British Leyland's workforce (management very much as well as men) will not work, then let it not eat; which it will not do if it goes bankrupt, which it will most certainly do and deserve to do if it fails to provide people with cars of the quality they want at the price they want. It is not a "valuable asset" to be preserved at any price, but, in its present condition, more like a lumbering cow, which is beyond the size of efficient management and, therefore, of effective economic redemption. The same no doubt can be said of British Airways, formed out of the amalgamation of BOAC and BEA in the interests of supposed efficiency; and so terrified of Freddy Laker's transatlantic Skytrain that it persuaded the President of the Board of Trade into cancelling the latter's permit, so that, no doubt, no harm should come to yet another sacred cow.

No Sacred Cows

As I have remarked before and will remark once again, one of the innumerable drawbacks attached to any nationalization policy is that the industry so nationalized at once becomes a sacred cow, a national prestige symbol to be preserved irrespective of cost in the interest of the country's supposed self-respect. Nationalization is simply public monopoly; to a greater extent, even, than private monopoly it is an open invitation to economic stagnation; a breeder of inefficiency on a massive scale; as such, a sure way to economic disaster and final, political collapse; as ineffective as a national government in getting this or any other country out of its economic difficulties; as likely as not to produce a situation that can only end in the kind of national and nationalistic Socialism so dear, not only to the extreme Left in this country, but also to the extreme (in its own particular

way) big-business and financial Right. Of such elements, let it never be forgotten was Hitler's brief and bloody Reich composed. And there are quite a number in this country now who would welcome its British version as a counter to the economic collapse, which the present stagnating laziness of both management and workers bids fair to thrust upon us.

There is no reason why that thrust should come. To avoid it one thing is necessary and that is for government to get itself out of the complexities of this country's economic life. Let it be content to set the guidelines firmly and fairly, then get out; seeing its task essentially and rightly as that of supplementing individual initiative and never supplanting it, placing on the shoulders of the citizenry where it belongs that direct and day-to-day responsibility for the economic health of their families and so, collectively, of their country, which is theirs by right. In this way and only in this way will family energies be released to the enormous benefit of each one of ourselves.

"By way of example, consider the practice of saying Mass in quiet Latin, with priest and people facing in the same direction. This practice has seemed tolerable at least to something like a thousand years of saints and popes and bishops and scholars, even to our Christians in many countries and many centuries. Now, to a large and vocal sector of Catholic opinion in our time, it has suddenly come to seem bad: and not just undesirable on balance, but grossly and intolerably wrong, so that it has to be stamped out everywhere and at once.

"What has happened? Have we had a sudden access of wisdom, denied to our ancestors? Perhaps: such things can happen. But there is another possibility, less flattering to ourselves; and this needs to be borne in mind. Pride is an ugly thing, pride of century not excepted." — Christopher Derrick in *Trimming the Ark*.

Earlier this year, the press in the United Kingdom turned to exorcism and gave it prominence in its columns. The problem is a serious one, not to be treated lightly. So, too, in another context, is the way in which Catholic-Russian Orthodox dialogue is being used to soften up the Catholic Church. Both subjects are treated of in this article.

On Exorcisms and Ecumenism

CZESLAW JESMAN

EARLIER this year, the problem of exorcism became suddenly one of the major non-political and non-economic topics of the British press. In view of the fact that the vast majority of the population of this Island is either non-Christian, post-Christian or actively anti-Christian, one might well be justified in assuming that this overnight preoccupation with the Evil One and the measures to be taken against him was largely for kicks. Permissiveness in all its manifestations, manifold though indeed they are, is limited by the limitations that go with human nature itself. The range and capacity of our senses is limited and the number of sensations that can be derived from their use must, of its very nature, be limited as well. Where intellectual and spiritual activities are concerned, the story is a different one. Here, the rewards and penalties are limitless, as Hamlet mentioned *en passant*. And Emmanuel Kant, the philosopher, continued placidly at Koenigsberg the externally unexciting routine of his daily round at a time when the French Revolution had just broken out, dismissing as so much piffle the idea that the Jacobins were true revolutionaries. They were just brigands, he said; the only true revolutionary was the philosopher, himself.

Thus, it would seem legitimate to assume that the sudden yen of this country's materialist and permissive press for the supernatural is an indication that it has reached its limit in its chosen, permissive line; plastered its readers with sense stimuli until their senses can take no more; so that they are now quite utterly bored. This being the case, something else had to be offered them to boost flagging circulation. Material offerings being played out, it had to be supernatural or spiritual in content. Exorcism and its problems came like a gift from the gods.

It is deplorable that occasion for the press to let itself go on this subject of exorcism should have been furnished by the death of a young wife at the hands of her demented husband, who had been subjected previously and at Protestant hands to "exorcism". A humanist peeress in her own right wrote an indignant letter to the press in this connection, saying that exorcisms were survivals of "dark and medieval superstition". By implication, she meant, no doubt, that the Devil likewise belongs to the subjective phenomena, which "modern science" associates with that period. Unfortunately, this is not so: the Devil happens to be real and is kicking around today with more than his accustomed vigour. But the peeress had something of a point when she condemned the "exorcisms" performed by a panel of Protestant divines. An explanation is called for.

Valid Orders and Exorcism

The power potential of the Devil is infinitely greater than that of all the weapons of destruction put together by men. (That great ass, "Modern Man", does not, of course, believe this and that is why the Devil is having such a good — or bad — time with him at present). The Catholic Church and the Catholic Church alone has received, through divine dispensation, the grace and the power for dealing with the Devil and his works, not only in what might be called the normal course of events — through sacraments and sacramentals — but in those extraordinary or abnormal situations — represented by possession and so on — where exorcism is required. Even so, three conditions must be fulfilled before it is attempted. In the first place, it must be employed only in those cases where diabolical possession is

manifested in clear and unambiguous fashion: this is an essential pre-requisite in view of the fact that most cases of alleged possession flow from psychological and/or physiological malfunction, which will respond to treatment. In the second place, the exorcist must be an ordained priest, acting with the explicit permission of his bishop. Even so, and thirdly, he must be a man of obvious personal sanctity and profound spirituality. These are the three conditions and they are absolutely essential.

The first and the third of these conditions are, I think, sufficiently obvious. The second needs a word: an ordained priest, in this context, is one who is in the line of the Apostolic Succession. Tragically and unfortunately, the Anglican Church of this country is not in that line; no more are its ministers, however good and holy they may be. Their attributes and powers derive from the Elizabethan Settlement, which denied emphatically the validity of the Apostolic Succession: in view of the fact that the power of exorcism pertains only to a priesthood that derives the validity of its orders through the Apostolic Succession, it follows that Anglican and Protestant ministers of religion, however highly placed, are without that power. They embark on exorcism, then, not only at their own peril, but at that of the possessed person himself. It is necessary at this time to say this — with the utmost charity, but with extreme firmness. Any kind of "Agreed Statement" on this subject would be disastrous. Which invites a word on ecumenism.

Ecumenism and Truth

It is obviously a consummation devoutly to be wished for. The divisions and squabbles within the Church have brought sorrow and scandal to the Faithful since time immemorial. It follows that, to a person like myself of partly Greek-Orthodox antecedents, the visit of the Ecumenical Patriarch to Rome during the Pontificate of Pope John XXIII and the annulment of reciprocal anathemas caused profound joy. It was a sound patching up, at least the first constructive step towards the elimination of a scandal caused by a family quarrel. But this is a thing quite different from attempts made recently — through anaemic and ambiguous "Agreed Statements" — to reunite with the family those who have opted out of it. One

does not, of course, catch many flies with vinegar and, indeed, old scars and festering sores should be smoothed away, but truth should never be watered down in the interests of so-called unity. Those who engage in such a process deserve no respect whatsoever: they have had little enough in this country, thank God, and they deserve still less.

Another Side to Ecumenism

But there is another side to ecumenism that I would like to treat of here for a moment; this time, using the word in the broad sense, as an instrument of the detente which, in the international field, the Vatican would appear to be seeking at the moment with the Soviet Union and other Communist Powers.

On June 23rd of this year, there was a Moscow broadcast in Italian, which ran as follows:

"A delegation of the Russian Orthodox Church led by Nikodim, Metropolitan of Leningrad and Novgorod, left for the Vatican today. The delegation included Mikhail, Bishop of Astrakhan and Yenotayevka, Archpriest Vasily Storikov, Rector of the Leningrad Theological Institute, Aleksey Osopov, Professor of the Moscow Theological Academy and a personal secretary. The delegation will stay at the Vatican for 10 to 12 days. The programme of the visit includes another round of talks on theological problems — in continuation of those which started in 1967 in Leningrad and were continued in Bari in 1970 and in Zagorsk, in the USSR, in 1973. It is envisaged that the forthcoming theological discussions will deal with the immense problem of the condition and activity of the Churches in modern cities and with the attitudes of the different Churches with regard to such problems as international detente, the practical application of the principles of co-existence, between States with different social systems, the eradication of war from the life of mankind and the banning of the production and use of means of mass destruction".

So: what you have here is a presentation, by implication

of the Boris Ponomarev doctrine⁽¹⁾ of the bloodless conquest of the West after its internal destruction. Not a word is said about God in this *communiqué*; neither are some of its subjects in any way fit for discussion by churchmen. Of the prelates mentioned, the Metropolitan of Leningrad is closely and openly connected with the external propaganda of the Soviet Red Empire. It is, in fact, a matter of conjecture as to whether or not he is a high figure in the K.G.B. formally, as well as functionally.

The Vatican Radio Report, broadcast on the same day, was angled differently. This is how it gave news of the discussions announced by Moscow Radio:

" 'A Changing World and the Proclamation of Salvation' is the theme of the conversations between the Catholic Church and the Russian Orthodox Church, which begins this afternoon in Trento, Northern Italy, and will continue until next Saturday. The discussions are part of the dialogue which has been going on for some years now between the Catholic Church and the Russian Orthodox Church. This is the fourth in the series of discussions between the two Parties. The theme of this year's conference is a part of the more general theme which has covered the conferences since 1967, 'The Church in a Changing World'. These conferences are of a theological-pastoral nature, including a study in depth of the basis of Catholic and Orthodox mission, the response of Faith which Christians are called to give to the questions which are put to the Church by the times in which we live."

So far so good; but the relentless hostility of all Communist States to Catholicism has never basically relaxed since 1967 when the Conferences began. The ebb and flow of the persecution is purely tactical and has nothing to do with a change of conviction. Even in the predominantly Catholic satellite States of Poland and Lithuania, the attitude towards Catholicism in particular and religion in general continues to harden. In Warsaw, Kakol, Head of the Office for Religious

(1) Ponomarev is a most influential member of the Kremlin "top" and in charge of its bloodless strategy against the West, which includes, of course, the Catholic Church.

Affairs, has stated that membership of the Communist Party is incompatible with religious belief. He repeated this in Rome itself. Cardinal Baggio, who visited Poland last June and was impressed with the high spiritual standard of the Faithful and clergy in that country, stated that priests were working often for 34 to 36 hours a week teaching religion, often in primitive and exceedingly difficult conditions. For all his patient diplomatic skill and strong endeavour to arrive at some working arrangement with the Communist Government of Poland, the Cardinal could not refrain from stating bluntly that "despite everything, the Faithful are multiplying and consolidating". In Lithuania, the Church suffers under a much more harsh dispensation at the hands of the Communists and is perfidiously persecuted in innumerable ways. The fact that elsewhere in the U.S.S.R. the Catholic Church survives is attributable, under God, to the courage of the Faithful and the courage of those who lead them (with the exception of some tragic episcopal examples in some Communist countries).

Communism and Religion: the Reality

In the Soviet Union and, indeed, in some of its Satellites, words are not minced, when it comes to religion. Elsewhere, behind the Iron Curtain they are, but the basic hostility remains the same. Where the Soviet Union is concerned, baptism, for example, is an unspeakable outrage; religious broadcasts, were they to occur, no more and no less than an insult to the broad masses of the Soviet Union's listening public. Take this, for example; it comes from an official broadcast:

"Nikolai, I am indignant when I read in the papers that, in some families of believing fanatics, children are not allowed to enjoy themselves, being forbidden to play with or join the Young Pioneers. I agree that parents who are believers and who maim in this way the character and mind of their children should be taken to court. All religious people deceive themselves by believing in God; this is irrespective of the creed to which they belong."

The sentiments above were broadcast by a total

nonentity — a certain Yekizaveta Konstantinovna Telyushkina — from Minsk, the capital of Byelorussia at 15.30 hours on November 2nd, 1974 in the Byelorussian language. Just a drop — that is what you have here — in a relentless flood of godless propaganda, which is of the very essence of *Communist indoctrination* anywhere.

Against this background, which is the true background, dialogue with unctuous and ornamental prelates of the captive and perjured Russian Orthodox Hierarchy can hardly be held with reason to serve any sane purpose. Under the circumstances, one cannot refrain from asking oneself the eternal question, Who is fooling whom? At the moment, unfortunately and for some time now, there would appear to be only one answer that can be given to this question. Boris Ponomarev would not otherwise continue to be as interested in Catholic-Orthodox dialogue as he undoubtedly is.

The danger to the democracies of Europe no longer comes mainly from the risk of a direct Soviet invasion, although that risk could become a serious one again if the armies in western Europe grow much weaker. It comes from the possibility that the communist parties in a number of European countries may be able to climb to power, and then be undislodgeable from it, by breaking the rules of the democratic system. This has happened in Portugal, where last year's hopes of democracy have vanished because the Communists and their military allies have arranged things so that they will remain the country's effective government no matter who is elected to a largely powerless parliament later this year. The same sort of thing could happen in Spain in a year or two. It is not inconceivable in Greece; and the doubts about what the communist parties of France and Italy eventually hope to achieve have by no means been fully answered. This is a new problem for western Europe, because it is neither a Soviet invasion which could be faced with guns, nor the straight election of communists to government by an honest poll which democrats would have to accept. It is a political out-flanking job of a sort Nato was not designed to deal with. — *Economist*, 4/5/75.

The first of two articles examines the fundamental causes of inflation and unemployment. It explores the relationship between the major elements in the demand for goods and services, consumption, investment and government spending. The second article will look at the causes of excessive wage demands which contribute to inflation and examine the short and long run solutions.

Inflation: The Fundamental Causes (1)

J. M. JACKSON

INFLATION has been a permanent feature of the economic scene since 1939. In the inter-war period, a man earning £3 a week would have been relatively well off: today average earnings are £50 a week or more. That is a measure largely of the extent to which prices have risen and the value of money fallen. Inflation was, for a long time, taken for granted. After the war, unemployment fell to levels that would have been regarded as impossible a few years earlier. If there were full employment, who cared that prices were rising? This was the attitude until it became clear in 1974 that inflation in this country was getting out of control. Prices continued to rise rapidly in 1975, long after rapid inflation in most other industrialised countries had been brought under control. It became so apparent that something was wrong that the TUC admitted the need for a strict

limitation of wage increases and put forward the idea of a flat rate of £6 a week for all. Nevertheless, people are still asking whether the right measures have been taken to bring inflation under control. Are excessive wage increases really a cause of inflation? If so, are they the only cause? And if a cause, why are excessive wage demands made?

Inflation and rising unemployment are clearly the most urgent problems facing us at the present time. Most people would recognise that there is some kind of relationship between the two, although they may not be sure what it is; and indeed there may be conflicting ideas of the relationship. It is important therefore that we should try to clarify our ideas on these important problems.

Simple Model of the Economy

We may begin by thinking of a relatively simple situation in which a country has no connection with any other country; there is no foreign trade. There will be a certain level of output from the industries of the country. The process of production will generate a total of incomes which is equal to the value of the goods which have been produced. The value of any finished product sold to the final consumer is the sum of the 'value added' by firms at different stages in its production. One firm buys raw materials and converts them into components that will be used by a firm at a later stage in the production process. The difference in the value of the raw materials purchased and the value of the components sold to another manufacturer is the 'value added', the value of that firm's contribution to the production of the finished good. Part of this value added will represent the wages paid to employees, it may include rent paid for the factory, and it will include the profit that the firm retains. The next firm will make these components into a finished product, which will be sold to the final consumer for a higher price than was paid for the components. Again, this value added goes in wages, rent and profits to the people who have supplied the factors of production used, namely labour, land and buildings, and capital.

We have, then, established that the sum of incomes is exactly equal to the total value of goods produced. Incomes are, therefore, just sufficient to purchase current output at

prevailing prices. There may seem no apparent reason why there should be upward pressure on prices, nor why there should be unemployment. Yet we know that both unemployment and inflation are very real problems. To begin to understand what is the cause of inflation and unemployment it is necessary to look more closely at what happens to what is produced.

We know that people will have in their pockets incomes that are sufficient to purchase the whole of current output. We do not know, however, that they will actually choose to purchase all that is produced. People sometimes save part of their incomes. If this is the case, it follows that they will be spending on consumption a sum that will purchase only part of what has been produced. Part of output would remain unsold. Given that people will, for various motives, save part of their incomes (not everyone but at least on balance) it might seem that part of output would always remain unsold. This would lead to a curtailment of production and a fall in incomes. And so long as people were continuing to save part of their incomes, production would continue to fall. Something of this kind does in fact occur during a recession, but it is not a permanent feature of the economy. Why not?

The answer is that while some people may want to save part of their incomes, there may be business men wanting to borrow these savings for investment purposes. Part of the output which generates income will be capital goods (new factories and machinery) to improve the productive capacity of industry. We know, then that

Income = Consumption + Saving
and Output = Consumption Goods + Investment (Capital Goods)

Since the value of output is equal to the level of income, it follows that investment and saving must always be equal to each other.

An obvious question follows. Savings and Investment are the result of decisions taken by two separate groups of individuals. What ensures that they remain equal? The answer is that incomes and output settle at that level which ensures that people's willingness to save yields total savings equal to the investment that business men wish to undertake. Suppose that in Britain, business men wanted to invest

£10,000m and on average individuals wished to save one fifth of their incomes. It follows that if total incomes amounted to £50,000m, saving and investment would be equal at £10,000m. Let us now further suppose that at this level of income and output, there is full employment. We can now see how changes in willingness to save or invest could lead to inflation or unemployment.

First, take the case where the willingness to save increases. If people came to save a quarter of their incomes whilst business men would still want to invest £10,000m, it is apparent that saving and investment will be equal when income and output are £40,000m. This obviously implies that fewer resources will be employed than when income and output were £50,000m. There will be widespread unemployment.

Secondly, there is the possibility that while people still want to save a fifth of income, business men decide they would like to invest £12,000m. With this level of investment, saving and investment will be equal when income and output are £60,000m. But if there were full employment with an output of £50,000m, a 20 per cent increase in output is physically impossible. If business men try to invest more than people are willing to save when fully employed, they merely create an excessive competition for scarce resources and force up factor prices (including wages) and prices. It is important to realise that in this kind of situation the trade unions are not to be blamed for excessive wage demands. The fault lies with the excessive level of aggregate demand for goods which is forcing up the price of resources used to produce goods. Rising wages are a symptom rather than a cause of this demand inflation.

In the inter-war years, the major economic problem was unemployment. The explanation for such unemployment was that given the willingness of people to save, there was too little investment; or alternatively, given the willingness of business men to invest, people were too willing to save. It is important to appreciate that the two factors must be taken together and that we cannot attribute inter-war unemployment simply to inadequate investment or an excessive willingness to save. Post-war problems have been very different. It will be convenient, however, to leave con-

sideration of these until we have looked at certain other factors in the overall situation.

Foreign Trade

In practice, most countries take part in foreign trade. In Britain, foreign trade plays a more important part in the economy than in most other countries. If the value of imports and exports is equal, the existence of foreign trade does not alter the preceding analysis. We know, though, that there is no reason to suppose that exports will exactly equal imports in any period of time. It was shown above that in the absence of foreign trade, it was impossible to increase real output above £50,000m. If people saved a fifth of their incomes and business men wanted to invest £12,000m. instead of £10,000m. this increase in investment plans would merely bid up prices of factors of production and of finished goods. Where there is foreign trade, however, another possibility occurs. The increased demand for goods can be met by increasing imports without a corresponding increase in exports.

Where originally, we had

$$\text{Output} = \text{Consumption} + \text{Investment} + (\text{Exports} - \text{Imports})$$

and it will follow that

$$\text{Saving} = \text{Investment} + \text{Exports} - \text{Imports}.$$

If men are employed producing goods for export, they are receiving incomes which they can spend, even though the goods they have produced are not available for them to purchase. But they and others can spend incomes on imported goods which have not created domestic incomes here.

If we return to the situation where there was full employment with goods produced worth £50,000m and saving of £10,000m and investment of £10,000m, we could assume that initially £5,000m worth of goods were being imported and exported. Foreign trade would not have altered the situation. Now let investment increase to £12,000m. There are no additional domestic resources available to increase the output of investment goods. If resources cannot be freed from the production of consumption goods by an increase in saving, the only possibility of achieving the increase in investment without inflation is to increase imports. Suppose

exports remain unchanged but imports rise to £7,000m. It might, in the simplest case, be that the additional investment was undertaken by purchasing investment goods produced abroad. Investment could rise by £2,000m because there was an excess of £2,000m of imports over exports.

Whilst initially it might seem a good thing that investment could be increased in this way without inflation. The trouble, of course, is that imports have to be paid for. A large deficit on the balance of payments cannot continue indefinitely. Where there is deliberate long-term investment here by foreign companies the position is not too bad. Where, however, it is simply a case of British firms buying investment goods abroad, or consumption goods being imported, the deficit has to be paid for out of our reserves of gold and foreign currency, or else we become increasingly indebted to foreigners. Short term indebtedness is not without danger. It may merely postpone the need to pay in gold or currency.

The Role of Government

So far we have spoken of individual consumers and business men. Today, however, government plays a major role in economic affairs. The government undertakes expenditure in many fields. The production of goods and services⁽¹⁾ for government use also creates incomes and also utilises the community's scarce resources. If the government wishes to undertake increased expenditure and there is full employment, then it must reduce the purchasing power of the ordinary consumer or try to limit investment. Although it has been common for the government to take some measures to limit investment in times of boom, the general attitude has been that investment is essential to our long-term well-being and should be encouraged. In so far as the government wants to maintain investment and to increase its own spending on things like defence, health services, education and so on, it must limit consumption by increased taxation.

(1) Services are also produced in the private sector. The presence of services as well as goods makes no difference to the analysis. The only difference is that whilst both require the use of scarce resources to produce, goods happen to take a concrete, even though sometimes transitory, form.

The two equations of the simple model now become

$$\text{Income} = \text{Consumption} + \text{Saving} + \text{Taxation}$$

and

$$\begin{aligned} \text{Output} &= \text{Consumption} + \text{Investment} + \text{Government} \\ \text{Spending} &+ (\text{Exports} - \text{Imports}) \end{aligned}$$

Again, as with investment, a higher level of government spending could be maintained if the balance of payments could be allowed to go into deficit. But in so far as the country is trying to avoid a balance of payments deficit, consumption, investment and government spending must be met from the output that is available from domestic resources. In so far as it is hoped to rebuild reserves of gold and foreign currency run down by past deficits, the constraint on domestic expenditure of all kinds are that much more severe.

The Postwar Problem

Whereas the interwar period was marked by unemployment, inflation has been the major problem of the postwar years. Only in the last year or so have we been faced by the new situation in which more rapid inflation has been accompanied by rising unemployment. The stage of inflation with extremely low levels of unemployment is relatively easy to explain. Unemployment cannot be eliminated entirely. There is always bound to be some unemployment when people change jobs, either in response to changes in demand or their own preferences. It is impossible to guarantee that all such job changes can be accomplished without an intervening period of unemployment. The fact that in most of the post-war period unemployment has been so very low means that the economy was fully employed, if not over-fully employed. What unemployment there was arose from the inevitable frictions. The total demand resulting from consumption, investment and government spending was such that competition for scarce resources was forcing up factor prices and final prices and/or causing the excessive demand for goods and services to be met by a surplus of imports over exports.

From the analysis that has been made, it would seem that

inflation and unemployment are opposites, the one the cause of an excessive demand for goods and services, the other of an inadequate demand. How can the two occur simultaneously? The answer is that prices can be forced up by increases in some of the costs of production. In Britain, we are dependent upon imports for many essential raw materials. Oil is the obvious example, and it is impossible to keep our prices stable if the price of oil increases fourfold as it did some time ago, and another ten per cent increase has been announced at the time of writing. In the face of such cost increases, an increase in exports is needed to maintain our balance of payments, and that means fewer goods and services for domestic consumption. Wages have also been rising rapidly, and many have argued, rightly, that excessive wage demands have also been an important contributory factor to inflation.

Nevertheless, it is still not clear why in this kind of situation unemployment is rising. The answer is that when costs rise in this way, firms may run into liquidity problems. They are called upon to pay higher wages. In the short run, they may not be able to do so unless they can borrow more from the banks. If bank lending is restricted, firms may find they cannot pay the increased wage to the same number of workers as before. If they pay the wages, and put up prices, workers generally could still buy at the higher prices. But credit restrictions may prevent the higher wages being paid. A further possibility is that price controls will be imposed by the government. This means that firms cease to be profitable when forced to pay higher wages without being able to raise prices.

The reason for excessive wage increases remains to be explored. The second of these two articles will examine this in relation to expectations about the standard of living and the size of the public sector. It will also be necessary in the second article to look at the measures needed in the short run and the long run to overcome the current economic problems.

Prophecies of an imminent schism are going about. Ought one to disregard them? How true is the assertion that "Ecumenism is in danger of becoming syncretism"? What do you think of the experiment some religious are making of living in a community without a superior?

Any Questions?

WILLIAM LAWSON, S.J.

Prophecies of an imminent schism in the Church are going about. I have seen some of them in print. Ought one to disregard them?

Troubled times, such as these, tend to produce prophecies, alleged appearances of Our Lady, and other happenings which could be supernatural. Just before Italy came into the last World War, there was a spate of stories giving details of appearances of St. Rita of Cascia and her assurance that Italy would not go to war. Some years ago, about ten, I think, there was a prophecy which I came across in Ireland that darkness would very soon descend on the earth for three days, during which the wicked would perish. There was a brisk sale of blessed candles. I have myself seen the prophecies you mention, and, like you, I have to make up my mind about them. It would be careless to disregard them; but before accepting them one would need to know all about them. Who is the prophet? What is his background and his present manner of life? What is his standing with his parish priest and bishop? In what circumstances are the prophecies made?

As you see, we are most of us not qualified to assess the evidence, even if we could obtain the answers to those questions. The devil can produce signs which seem to be supernatural. Would we have the discernment to detect the devil's work, though we were on the spot and it happened before our eyes? The wise course is to reserve judgement

until the competent authorities have given their verdict. They are more likely than we are to be right.

We should, however, reflect that the Church is at present so drastically divided, with false doctrines being preached and the Holy Eucharist, sacrifice and sacrament, under attack, that there are the makings of schism; and we should pray earnestly for the Church and the Pope.

I have come across the statement that "ecumenism is in danger of becoming syncretism." How true is that assertion?

By "Ecumenism" I understand a discovery of ground common to separate Christian bodies and an admission that there are differences, some of them flatly contradicting one another. "Syncretism" I take to be the acknowledgement of common ground and a forced reconciliation of differences, so that they are no bar to unity.

Newman, in his Anglican days, considered the Established Church to be a branch of the one Catholic Church, possessing all the "Catholic" doctrines. He tried to show that the Thirty-nine Articles, which all the clergy had to accept, admitted of a "Catholic" interpretation, so that he could remain an Anglican and still profess the true doctrine of, for example, the Holy Eucharist. The Authorities of his Church, and most of its members, rejected his interpretation: Protestantism was not consistent with Catholicism. A few years later, Newman became a Catholic. He had tried ecumenism but saw the insurmountable obstacle to unity.

Two centuries earlier, another Protestant theologian, Calixtus by name, worked out a system of doctrine and practice which he thought would be acceptable to Lutherans, Calvinists, other Protestant bodies and Catholics. He meant well; but he must have obliterated differences in order to make a Creed common to Catholics and the various forms of Protestantism. At a more serious level his effort sounds rather like Monsignor Knox's *Reunion all round*. It is an example of syncretism.

Whether or not some ecumenists are being tempted to syncretism I can't say; but there could be a warning in Brian Moore's novel, *Catholics*. After Vatican IV, an abbey off the Kerry Coast, which still has the Latin Mass and private

Confession ("even Vatican IV can't bury two thousand years in a few decades"), is thought to be scandalous. A reforming visitor is sent, bearing "an Order Plenipotentiary, signed in Amsterdam by the four current members of the World Ecumen Council."

What do you think of the experiment some religious are making of living in a community without a superior? It seems to me they are side-stepping obedience.

My experience of that type of community is not wide enough for me to be entitled to a general opinion. You could be right in your judgement if you limit it to some religious — you surely can't generalize. I may be correct in my impression that those who sponsor such communities want to make obedience "more meaningful" — blessed word! They may have suffered under government that was too close — breathing down their necks, so to say, and giving them no space for self-reliance and initiative. It is perfectly possible to practise obedience at a distance from one's superior. In the days of slow communication missionaries were sometimes many months away from a letter giving them orders. A letter from St. Ignatius to St. Francis Xavier arrived months after Xavier's death. Even inside a Community with a resident superior, religious in charge of a department are obeying when they just get on with their job, referring to the superior in official matters only when he should be informed or consulted.

The objection to houses which, by choice, have no superior is that the household is unnatural. Any properly run establishment has someone who is in charge. A superior-less house has no one religious who is ultimately responsible for good order; so, either the most dominant personality in the group assumes command, or there is rivalry for power and the formation of cliques, or there has to be a debate before every decision.

I think that one element in the desire for a Community away from its superior is an idealization of small communities. They are supposed to be more spiritual, apostolic, loving, etc., etc. than the large communities. The fact is that both kinds can be very good and both kinds can be very bad.

What should decide the size of the house is not some theory about ideal size but the religious and apostolic purpose for which the house is intended.

Shall we have to endure these new Lectionary readings for a lifetime? And how were we landed with them in the first place?

You do sound angry! And you have not said precisely what upsets you in the Lectionary — or even if it is the Jerusalem Version or the Revised Standard Version.

We needed new lectionaries giving a very full amount of Scripture, to take the place of the Book of Sunday Epistles and Gospels. The Jerusalem Version, which I do not like, seems to have captured the greater part of the market. Fortunately for me, I have a copy of the Revised Standard Version (R.S.V.) lectionary.

You would be greatly enlightened (but not much comforted) if you were to read the chapter on "Religious English" in Ian Robinson's *The Survival of English* (C.U.P. 1974). He maintains that genuine religion and a genuine religious language are interdependent. Discussing the New English Bible (N.E.B.) he says: "Translators who cannot show the Bible to be the word of God cannot produce a sincere translation. It is surely a sign of the times when a group of earnest Protestant scholars bent on furthering what they take to be the Kingdom of Heaven produce between them the Atheists' Bible". Of the Authorised Version of 1611 (The King James Version, on which the R.S.V. is based), he writes: "At its best it is as functional as the beauty of the new Forth Bridge: it is first and foremost a style for getting something said, and for getting it said in the right way, because without the right way . . . there cannot be the thing' ". As to the Jerusalem Bible, it receives strong criticism of the kind given to the N.E.B.

Those who prepare our texts for liturgy and catechetics, or who approve them and pass them on to us, should "not unreasonably be concerned for the survival of English, at least as a language in which it is possible to speak to God".

Today, perhaps tragically for us all, the Mediterranean is coming into its own again after centuries as the centre of world politics, the crucial sea. Father James V. Schall, S.J. discusses the implications in the following article.

Re-emergence of the Mediterranean

JAMES V. SCHALL, S.J.

THE history of the Mediterranean is not exactly co-terminus with the history of mankind. But in a way, its shores come as close as any geographical entity to having witnessed most of the major events that, for better or worse, have changed men — and conserved them too. Egypt, Palestine, Persia, Greece, Carthage, Rome, Byzantium touch its flow. Hannibal circled its western fringes. Paul of Tarsus sailed it, even shipwrecked on what came to be the great island fortress of Malta. Its southern currents heard Augustine in his last days, then the armies of Islam. The Christian Church found its outposts at Alexandria and Antioch and Corinth, but its centre mainly on the great and curious peninsula jetting into its often placid central waters. Europe in early modern times began to shift north and west, away from Islam, away from this sea where the three great continents meet and intermingle and fight. The western Atlantic, with the Portuguese and the Dutch, became the primary frontier opening on longer routes now capable of reaching directly the far sides of the now five great discovered continents in naus, caravelles, coggen, then, when everyone learned of the seas, in clippers, steam and diesel ships. Islam for a time was bypassed, sinking into a brooding, even vengeful mood, not knowing what underlay its sands.

Background

The scientific and industrial revolutions were largely European things, as was the nation-State, that fateful institution that has at last triumphantly huddled all mankind into some 150 diverse Leviathans which must make even Hobbes turn in his fitful tomb. The archetypes of this new association, France and Spain, touched the beaches of the Mediterranean, nor did England neglect it. Napoleon conquered Italy and Egypt on his way to the Third Rome, which latter now seems bent on returning the compliment. The newly founded American States fought their first naval wars along the southern Barbary Coast — Tangier, Tunis, and Algiers. Ceuta became Portuguese in 1415, then Spanish. Gibraltar across the straits, once thought to be the end of the world, was taken in the Eighteenth Century by the English. Suez was built on an idea of Saint Simon. The Nineteenth Century was the British Navy, the Bank of England, and the quickest route to Delhi and Singapore. Africa and Asia were reached via this sea or around the Cape of Good Hope, the original way to avoid the Mediterranean, a way two - hundred - thousand - ton tankers are now using. These far lands became the colonies of the European nation-States, giving them roads, ports, schools, religion, administration, and a taste for self-determination up until the two great wars of 1914 and 1939 finally undermined European power.

The Mediterranean became a secondary front in World War II, Casablanca and a way to Sicily, although the English Prime Minister, looking further ahead perhaps, suspected this should have been the major front. Thus, by the end of World War II, all the newly formed States arising out of the treaties of World I in Eastern Europe were forced to look eastwards, not to the west. The Germans were the one great power that never, from Morocco to Rommel, succeeded in gaining a firm foothold on this inland sea. Even Austria-Hungary had sent its submarines to Japan via one of the Mediterranean's finger seas, while the Czars, like the Genovese, knew that the Black Sea was but an extension of the Mediterranean, itself the quickest passage from East to West. The Ottoman Turks were ever conscious of the ambitions of their northern neighbours, while the British once

sent the mad Light Brigade to secure control of the area, with a special eye on that narrow bottleneck over which Xerxes had once disastrously crossed.

Neglect of Europe's South

For a time, we have, to our peril, neglected this South of Europe, so different in outlook, and even in value from the north. Alcide de Gasperi once remarked that it is necessary to extend Italy to the Rhine. But as Southern-European workers begin to troop back home in a general recession, as Northern Europeans begin to question their political advisability, it begins to look rather as if the supposed vocation of the North to transform the South has largely failed. Things are no doubt moving fast in the South of Europe. The Arab-Israeli wars, the fuel crises, Cyprus have all been the immediate focus of attention. There are Chinese submarines in Albania. The Russian fleet looks considerably more modern than the American one in this middle sea. For years, the Russians have been looking forward to the opening of Suez so they could sail easily from Odessa to Vladivostok, stopping where they chose on the way. Algerian influence, since the killing of King Faisal, seeks more and more to take over the ideological reins of the Third World. And now with Portugal, the Russian admirals, already having advance bases on the southern shores of the Mediterranean, must wonder about further bases on the Atlantic frontier and in the Azores, where Columbus once stopped. The spectre of a European Cuba, this time not so remote, continues on our horizon. The Baltic and Black Sea Fleets may meet yet. The death of Tito, and perhaps the death of Franco, are all that remain to close a grip held tightly on the heart of Europe. The Czechoslovakia of 1968 already clarified to the Russians that, in Eastern Europe, they are free to do as they wish. Are they now also becoming freer in Southern Europe?

"The autocratic regimes in Spain, Portugal, and Greece were never popular further north" *The Economist* wrote last summer.

Yet if any organized, long-range thinking about ideological expansion is being done in Europe today, it is still in Moscow that it is happening. The liberal eye is too

often averted from here . . . In Southern Europe, the democracies are slap up against the problem that has faced them all along. While they have accepted that Communism has come to stay in Eastern Europe, the Russians have never accepted the permanence of non-Communist governments in Western Europe. ("The Battle for Southern Europe," August 10 1974)

This brings us face to face once again with a political scale of values that has ever confused us. It is the fact that there are not only good and bad forms of government, but less good and less bad forms. Further, there are governments that are quite absolutist on paper but rather tolerable in practice, while others have a pure and exalted democratic form which is in fact pure tyranny. We have judged say, quasi-fascist or authoritarian governments as if somehow they were equally dangerous as the Marxist ones, or often more so. The Marxist world, to be sure, is not always that organized. But as the closing of the Yugoslav journal *Praxis* plainly showed, even the deviationists cannot tolerate deviation. In March, 1975, the Italian Communist Party held its 14th Party Congress. The list of official guests printed in *L'Unita*, comrades debarking from Aeroflot, Lot, and Alitalia, clearly indicated that Communism is a much larger and deeper movement than just one country. It seems evident that no democratic congress could be organized on the same scale today. The Christian Democratic Congress does not on such a scope greet fellow friends from Hungary, Portugal, England, Chile, Uruguay, Mexico, Russia, France, China, or what is left of Vietnam. Things suddenly look considerably different, especially in Italy, now that it has to worry both about its East and its West and its own internal stability.

New Light on the Communist Horizon

But the threat is not necessarily military, though it may yet become this, following the Portuguese example. For some time, for instance, it has been clear that classical Communist strategy for Europe has been a series of failures. The proletariat of Europe did not become poorer and poorer, but richer and richer. Ever since Bernstein, we have known

that the classical analysis was erroneous. Popular front, coming to power via political parties in democratic elections, has not worked either, except to isolate the Communists. "Historical compromise," the effort to bypass the Socialists and make a deal with the Christian parties may yet work. The intellectuals have been rather successfully wooed, but they have no guts for action. The universities, especially in Germany and in the South of Europe, are dominated by dogmatic Marxist professors and student organizations, but the professors are intellectuals and the students have no discipline going off into Maoism or Trotskyism or Anarchism or any sort of hair-brained fad with leftish language. And the unions, even though, as Lord Chalfont said earlier this year of the English, less than one per cent of Marxist union members control over ten per cent of the administrative posts in British unions, still unions can only paralyze; it does not follow that they can easily deliver the political goods.

Yet, there is new light on the Communist horizon. Peru, Ethiopia, Castro, much of the Third World, has begun to question the oldest prejudice of all in the Marxist camp. The classical fear of the army may have been misplaced. Last year, the Italian Communist Party, for almost the first time, sent public greetings to the military services. Portugal suggests that the army, especially the younger officers, even in Europe, may well be the quickest and most direct way to power for the Left, maybe not directly to Communism, but at least to detach a country from what is left of western common ideals. The army is, after all, a rather small group, often ideologically wide open to any simple version of how to reform countries. No army officer today can coldly survey the structure of contemporary *de facto* governments in the world without asking himself if he too cannot soon be in power and fame. No one till now, except maybe Lenin, ever suspected that the way to power for Marxism might lead rather through a local St. Cyr, West Point, or Sandhurst than via the universities, the parties, and the unions.

The Russians Reconsider their Options

With opportunities like these opening up daily, with the obvious internal weakness of European national-States militarily, the Russians must coolly reconsider their options.

They know they do not necessarily have to "take over" a country any more; indeed, it may be a disadvantage to do so. Already it is evident that there is a fairly simple action-methodology to disassociate a given country from the rest of Europe and to impose some form of leftist military rule. First, there is the long background of party-union-university organization that makes ideas of state control familiar. In some ad hoc crisis, the main organs of government and propaganda are seized. The right is isolated. Fast action to rationalize and appropriate the central economic institutions in the name of promising land or riches to the poor is taken. A given number of identified leaders are either exiled or shot. External peace is restored with a rapid diplomatic offensive to gain Russian and Eastern European recognition and Third World approval, while assuring NATO or what is left of it and other European nations that there is no threat to their interests.

If Portugal went so fast, a Spain might easily follow a similar path. So could Italy. Portugal could, of course, be a warning in time, but that remains to be seen. It could equally be the handwriting on the wall. "In Portugal and Spain, great political manoeuvres unfold whose outcome no one is able to foresee", *Le Monde* editorialised recently. "A certainty is this: European equilibrium coming out of it all will inevitably be modified". (April 14th, 1975) The Americans have already announced that there is little they can or will do to prevent such eventualities. The shadow of Vietnam now hangs over Europe in the sense that it has convinced Americans that they can no longer afford to be involved. The establishment press since Vietnam, trying valiantly to salvage a principle to reassure Europe, has constantly based its argument on self-interest, a principle that can hardly be any longer of much solace. Even the African States now feel strong enough to tell the American Secretary of State that they do not want his new assistant Secretary for African Affairs because he was in Chile when Allende was overthrown. That is to say, once a coup is achieved, it becomes "undemocratic" to do anything about it.

The Centre of World Politics

"The Mediterranean is today at the centre of world politics", Carlo Russo recently wrote, "and the conviction is

ever more diffused among us that in this zone, it will be decided whether we consolidate detente or begin again the cold war." (*"L'Europa e il Mediterraneo"*, *L'Europa*, Rome, February 28th, 1975) During the last Arab-Israeli war, the key country to enable the United States to supply logistical capability to Israel was Portugal. This alone is enough to suggest how much things have changed in but a few short months. The Portuguese have already given notice that this will not be repeated.

If we look at the world in a broader sense, it is more than disconcerting to realize that one country after another has opted for the one-party, para-military State. Iran and Portugal are unique only in being the latest candidates — not that either ever knew much else. The military coup in Chad in April made it the 19th military government in the area south of the Sahara alone. (*Herald-Tribune*, April 14th, 1975) It may be too early to maintain that democracy has failed, but it is not too exaggerated to suggest that it certainly is not succeeding. This may mean several things. It may mean that the fault lies with the developed democracies which have presented an ambiguous front to the new nations. The change of regime in Portugal had its immediate origins in its Third World colonies. Indeed, this may be the first instance of a new trend for Europe to imitate the Third World in its political forms, rather than vice versa as had been the hope and the myth since the founding of the United Nations. One may argue, on the other hand, that democracy is a local, cultural phenomenon, not proper to all men, but only to a few. When we study the kinds of forces, the institutions, the parties and ideologies in a country like Portugal, it becomes clear that no innocent or naive concept of political power and organization and ambition can be entertained. The Spanish and Portuguese Right has for a long time claimed that democracy is unworkable there, that if we try to establish it, we will only arrive at something worse. They are not yet proved wrong. And, beyond this, there is a sense of helplessness. To many, few political ideals any more seem worth standing for. It will not take too many more Portugals for the scramble - to - be - on - the - winning - side to ensue.

For Christians, especially for Catholic Christians, it begins to appear that some sort of footnote to the old ac-

cusation that "Catholicism" fostered absolutism must be added. Previously, this usually meant that there was a tendency for Catholic countries to go "Right" in a crisis. Cuba, Chile, and now Portugal make one begin to wonder if it is not now more likely that younger Catholic military officers, party and union members, university students will not rather go Left. In fact, I should judge this almost certain, especially in Southern Europe. This means that the terms in which we are accustomed to conceive the Christian presence in the political world are changed.

Instructive Symbol

Smybolically, perhaps, the case of the seven thousand remaining nuns in Czechoslovakia is instructive. They are concentrated mostly in a few village convents, isolated deliberately from the people, allowed to work only for the crippled and the old, when at all. They are allowed no new novices. They are being left to die out. (Iva Drapalova, "Dwindling Group of Czech Nuns . . .," *Daily American*, Rome March 17th, 1975) In the modern United Nations, of course, there is no one to protest about man's right to choose his status in life as the older encyclicals used to insist on. Are these nuns the future of our Faith, I sometimes wonder?

Religion, according to some in the Church today, is to become a formal thing. The buildings become largely historical monuments or places for the old and out of date, except in, say, a Poland where religion can sometimes be a means of protesting against a now recognized oppressor. The liturgy will be performed; but no schools, little press. The life and doctrine of the country will be elsewhere. It is probably necessary for the Church to go along with this, some say, to reduce its presence and function to a bare minimum. There are no Christian armies, in any case, as there are say Islamic, Jewish, and Communist armies. All of this will give a wholly different prospectus to the end of this century. We had usually believed that our problems would be affluence and poverty. They will more likely be survival and freedom of religion. There is, of course, by now sufficient experience in the Church to learn to live with the new leftist-nationalist regimes, even a taste for it. What is

perhaps new is the amount of active Christian support such regimes are beginning to have.

The Crucial Sea

The Mediterranean, then, is again the crucial sea. Portugal, to be sure, is not exactly the Mediterranean, but it stands guard over its entrance, or over its exit. For the moment, it is too soon to judge Portugal's final direction, or rather its success in maintaining its present course. Conceivably its example can be isolated. But chances are that Portugal will bring home the swiftness with which European governments can be changed as well as the new ideological and action possibilities opened when the army becomes the instrument of the left in Europe. Portugal, further, illustrates the fact that no political system is secure. There may yet be another successful counter-coup a la Chile, but it looks unlikely. The four peninsulas of the greater Mediterranean — the Spanish, the Italian, the Balkan-Greek, and the Turkish — are presently each in tenuous equilibrium. What seems now possible is that each can change its governmental orientation without any possible or effective opposition from what remains of the West. In other words, mutual deterrence has made lightning change seem probable. The small war and the coup are the wave of the future, not the nuclear weapons. The Left in all its varied forms has been slow to grasp this, but it is now quickly learning.

Several years ago, Jean Francois Revel wrote a book entitled, *Ni Marx Ni Jesus: La Nouvelle Revolution Mondiale Est Commencee aux Etats-Unis*. It is beginning to look, however, at least for western Europe, as if the revolution may have begun in the land of Prince Henry, Albuquerque, Pombal, and Salazar, a revolution which discovers that the way to the Left is through what once was thought to be the Right. It looks as if there may be, for some time, much more Marx, even for the followers of Jesus. The re-emergence of the Mediterranean has suddenly become the greatest problem facing the West.

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